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THE  
NEVV FORT  
OF TRVE  
HONOUR,  
MADE IM-  
PREGNABLE.

OR,  
*The Martialists dignity and dutie.*

Presented in a Sermon — preached to the Cap-  
taines, and Souldiers exercising Armes in the  
*MARTIAL GARDEN*, at their  
generall meeting.

*In Saint MARY OVERIES in Southwarke,*  
August II. 1640.

By SAMVEL KEME Batchelor of Divinity, and Rector  
of Little Chart in Kent.

*Terram supra es: si te superes.  
Nulla voluptas est qua non respicit virtutem.*

I SAM. 2. 30.

*Them that honour mee I will honour, and they that despise mee shall bee  
despised.*

LONDON,

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39.  
1. 4.  
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TO

The True Noble (and my Honoured friends) Captaine Francis Grove, Captaine of the Martiall Garden; and of the select band; and Captaine George More, and to all the Assistants, ~~wherein~~, that doe or shall exercise in that Honourable Societie of  
*Armes.*

*ouldish*

Noble SIRS,

**M**Y obedience ecchoed to your first word of command; And I stood Sentinell my watch: for the safety of your Fort of Honour, and made a discovery of many enemies, that raised battery's against it; and are continually falling on upon it: some more openly, whom I intreated you to resist stedfast in the Faith: Some

## The Epistle Dedicatory.

in Ambuscado; whom to present upon by  
Prayer; some may have stoln: into you;  
For whom I gave the word, Corporall;  
and beseech you, to the throate, present the  
swords point of the spirit, and without the  
word which is, For the Glory of the Lord of  
Hosts, to let none passe. In which service I  
might tellyou of a farther discovery, I made, &  
of an enemy, the wind of whose discharg-  
ed bullet, who zzed by my eares, but without  
feare or care: as accompting it no disgrace,  
to bee censured by some as foes, because, I ac-  
compt it no credit to be favoured by them as  
friends: and truly I have for my service a  
reward sutable to my desires, if your appro-  
bation, who are as powerfull in Reason as  
in Authority, and Command. And I shall  
willingly submit in my service for you, all  
to your censures, with this small Testimony  
of my devotion to Arts and Armes; which  
makes mee sue to have this first fruit of my  
Labours, plac'd under the Protection of so  
Noble Captaines, and so worthy a Society;  
it being my happinesse, that I have a Testi-  
mony remayning in the world, to demonstrate  
how



## The Epistle Dedicatorie.

how much I honour you: and my greatest ambition is, that it may find as courteous entertaynement amongst you, as my selfe, whom your curtesies have left nothing for your valours to overcome in any thing, but am forced by you to yeeld, which will appeare by my activenesse, to goe out perdue upon your second commands; when I was never before prest to the like service, as to appeare the eye marke of my enemies in Print. Yet whilst I perceive your forces within distance, to retreat unto, I cannot but take courage; Though I know that there was never any beauty gained all suffrages; nor any sermon had a generall applause, much lesse my weake indeavours formed in the countrie shades: yet held I it lesse faulty to incurre hazard of publick Censure, then to be taxed of willfull incivility to you: yet was I not ignorant that Athens would not suffer Pothinus, to play his Comedies where Euripedes had sometime repeated his Tragedies; which might have been my plea: for it sutes not with mee, to present such things to those eyes who have more curious objects to content themselves in perusing.

## The Epistle Dedicatory.

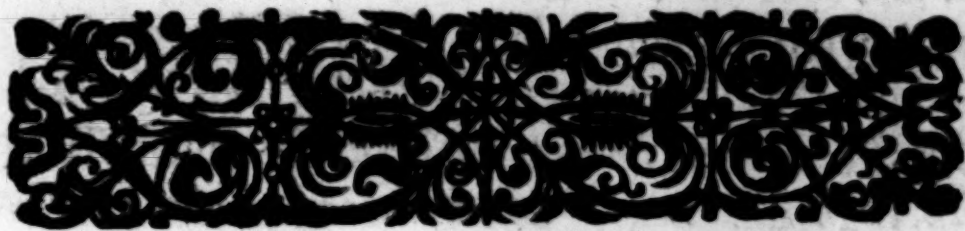
But willing out of my infinite desire, to adde somewhat, to the glory of so renowned Treasure of Honour, And the subject being so good, and glorious, and so worthy to take the view, and meditation of every perfect Spirit; and Christian souldiers practise; though my tongue nor pen adde nothing to the dignity of the matter; yet it is satisfaction to my Labours, to intimate my love of your Noble Societie: who am a daily Orator, at the Throne of Grace, for your increase of Meanes, and Honour;

And your fellow Souldier,

SAMUEL KEME.

TO





T O

His Honoured friends, the late Stewards  
of the Martiall Garden, increase  
of all GRACE, and true  
Valour.

Noble Friends.

Henry Grove

Henry Careless

Thomas Bishop

John Hardwick

Joseph Knap.

Andrew Holder

Edmond Keneday

John Humphrey.



When the commands of your  
love first prest me for this ser-  
vice, I was with David re-  
turned from you, to feed  
my Fathers flock in Beth-  
lem. And not three, but  
many of my elder bre-  
thren, were with you, who  
were older soulders, and more wirthie to undertake  
this Goliath-like taske, and compleater Artists than  
my selfe; and are able to leave more learning for your  
gleanings, than my whole vintage; I being one of  
the least and lowest of the sonnes of my Mother. And  
truly it was my feare least any of them should bee an-  
gry,

## The Epistle Dedicatorie.

*grie and aske why, or how I came hither? and demand with whom I left the few sheepe in the wilderness? taxing me of Pride, and Presumption. To any such, my Apologie is onely this, with David: Was not the necessity of your Noble Commands upon mee, which may challenge as much interest in mee as in any other? Being confident you will consider my occasions, that have beene many: and that I come in a manner Running, to you, part of the Lords Host, with my poore Ephra of Corne, ten loaves, and ten fresh cheeses, my Country provision, and to see how you fare, hoping you will accept it, as the extract of some purer wit, as sculdiers commons; I will take courage, and through the Lords assistance, march on with my store.*

*Fetcht from the Magazine of  
the Lord of Hosts our  
Generall.*





## DEUTERONOMIE 23. 14.

For the Lord thy God walketh [or marcheth]  
in the midst of thy Campe, to deliver thee,  
and to give thee thy enemies before thee:  
therefore thy Host shall be holy, that he see  
no filthy thing in thee, and turne away from  
thee.



When I observed the lavish ex-  
pences of former Ages; I  
could not but with pittie  
enquire the cause, that those  
famous structures they built  
for the honour of their  
Names, and use of *Armes*,  
should be so suddenly de-  
voured by the steellie teeth  
of Time; or if not so, censured to be but Monu-  
ments of their pride and luxurie: for where is  
*Marcus Scaurus Theater*? where the Bituminated  
walls of *Babylon*, within whose compasse was the  
B industrious

industrious Practitioners of *Armes* exercised? where the *Egyptian Pyramides*? And finding them to be done more for ostentation then Gods glory; I wondered not they were so soone undone, and that they mist of their end and became their shame. And upon this ground have thought it a word of counsell, becomming your *Martiall Dignity*, and my duty at this time to put you on a *Plot*, how to eternize your toyles of virtue, and make your *new immured structure* to hold out against the cruellest devastation of time; and your *Society* so glorious, as to dazle the eyes of all that have yet *march* before you, or shall at any time be spectators of you. Yea give me leave, most Noble *Captaine*, and every one of you my fellow *Souldiers*, your Love and worth *pressing* me to this service, and your *Call* *beating* mee to this observance; having from this *Marble rocke* of my Text hewed out two *Columns*, to bee so farre a poore benefactor, as to dedicate them to your use, as the strongest supporters of your *Armes* and *Honour*. And for your better view of them for approbation, I will *march* before you, till time shall *sound a retreat*; and your *Amen* be the *Herauld at Armes* to discharge me from this service.

On the right hand *Columnne*, if you will please to *follow your Leader*, you shall observe in great and golden Characters your *Societies* great and superlative glory. *The Lord thy God will be your Colonell and President*, He *marcheth in the midst of you*. Further, garnished with a *Lawrell*, as an *Embleme* of security, He will deliver you with a *Trophy* of *vic-torie*,



Storie, your enemies driven, or flying before you.

And now let mee intreat you to *wheele about* by conversion to the left hand Columne: on which is insculpt your Societies dutie, therefore thy host, or company shall be holy, that he see no filthy thing in thee. And secondly, the danger of *Non-observance*, and that is, *he turne away from thee*.

The first of these *Pillars* hath borne up the heavens, and upholds the earth, therefore cannot faile you: *The Lord thy God*, is the strength of it.

The second, that is, *Holinesse*, hath stood it out against the cruellest blasts of Sathan, and not to be undermined by any instrument.

*Quit, quit yourselves* (my brethren) *like men of Armes*, and maintaine and repaire the latter: and never suspect the least decay in the former. If you will stand valiantly, speedily like your selves make up the breaches that your sinnes and Sathan hath made for times past, in your *Pillar of Holinesse*. I dare assure you of deliverance in all assaults, from any enemies, and that they shall *flie before you*, and that God will *march* along with you for your future happinesse.

And now having consumed so much time in a *Parley*, I will declare my resolution; which is first to charge upon you with this advantage of a Soldier, to goe in *Sunne and winde*, this advantage, as to dazle your eyes with your *conferred Glory*: that I may rouse up your spirits to activity, in the exactest *Stratagems* of spirituall policie, to maintain your owne, by a compleat discharge of your *Duty*.

And First I will *display* before you, and charge

upon you with your Glory. The Lord thy God march-  
eth in the midst of thy Campe to deliver thee.

Doctrinc.

It is the Martialists Glory to have the Lord God  
present with, and President of their Societie.

**T**His was that made Moses face to shine so glo-  
rious, even to amazement and terrour to the  
people; the presence of the Lord. This was the  
glory of Joshua and his Armie. All other Ho-  
nours, as having such and such brave spirits &c. is  
nothing but like the *Fucus* and *Cerusse*, that fill up  
the wrinckles in an old decayed face, which can  
neither indure fire nor Sunne: for as one said, *No-  
bilitas sola est atque unica virtus*, so Gods presence  
makes the true Noble Societie; for could you all  
say, In these veynes runnes the bloud we derived  
from *Brutus* or *Germanicus*; or this veine was that  
I received from the stocke of the ancient Kings;  
here the active and fierie spirits of *Iulius Caesar*:  
should your Titles be in *folio*; yet if the Lord  
should not march with you, all things would quick-  
ly lie in the dust. *Aut Pastor, aut illud quod dicere  
nolo.*

This, this is that which formerly, onely in the  
voice of it, made the valiantest of Nations to trem-  
ble, and stand amazed at our victories. This was  
that that forced them to see a kind of higher perfe-  
ction, peeping through the frailtie of *English faces*,  
and urged them to confesse a Deitie, alwayes con-  
sulting for their deliverances. It is onely his Pre-  
sence makes you truly happie, without which all  
your glory will come to shame; all policie proove  
foolishnesse;



foolishnesse, all strength weaknesse; all your well *Martialled order* confusion.

Who have beene more excellent in externall flourisheth then many Armies of the heathen? But to make glorious, is onely in *Gods presence*. There comes a reflexion from your *Generall* that guilds you over. It is an honourable service, to serve under an honourable Captaine: so that there is no perfection for the noble minde, but in God: wee may say of our *Generall*, as the people of *David*, he is *worth an hundred thousand of us all*. For God is the *Ocean of Honour*, he is that *Elohim: Iehovah: underrived: Adonai: our stay and pillar: Elsbaddi* All-sufficient: *Jah* the preserver of our breath: *Tzur* the strong rock and foundation of our Faith. All Honours on Earth are but *Royall* fountaines fed from this *Ocean*: and truly as no pen can circumscribe it, so no tongue can expresse it; but as Geographers note great Rivers with small lines, so must I onely but point at it, being to shut up this huge *Ocean* in the limited bounds of my present discourse.

This, this is he, whom as you have chosen him, so hath he chosen you, and if you will *honour him* he will thus *honour you*, and be present with you, and president over you; which Honour is not within the compasse of any Rate or price, but to bee preferred before all earthly things: yea that Gem which is the most pretious amongst externall blessings, more to be desired then life, scand in the losse of it, then death. Wherefore;

To maintaine this ground, and make this good,

אלהים  
יהוה  
אדני  
אלשידי  
7 יח  
צד

I shall draw forth a file of Arguments to present upon you.

*The first Argument*

I take from the greatnesse of his Majestie, expressed in the excellencie of his Titles, who is present, the Lord thy God : the glory of Israel : the strength of his Inheritance : such a one as ordaineth all Powers, for there is no Power but of God, the Powers that be are ordained of God. Such a one as breakes in peeces mightie men without number, and sets others in their stead. By him Kings reigne, and Princes rule, and Nobles, even all the Judges of the earth.

Rom. 13. 1  
Iob 34. 24.

Pro. 8. 15. 16

In the Hebrew the Title is *Iehovah*, the honourablest name, belonging to the great God of heaven and earth. I might say much, would I apply my selfe to the curiosity of the *Cabalists* and *Rabins*, but I wave such brain-sicke inventions. Yet so much I dare averre, that there is some secret in this name more than all this : for he appeared to *Abraham*, *Isaac*, and *Jacob*, by the name of a strong, omnipotent, al sufficient God ; but by my name *Iehovah* was I not knowne unto them ; and I will unfold this secret.

Exod. 6. 3

First it importeth the *Eternity* of Gods Essence, it is in himselfe, that he is yesterday, to day, and the same for ever.

Secondly, it denoteth the existence, and perfection of all things in God ; as from whom all creatures have their life, motion, and being.

Thirdly,



Thirdly, it is the *Memoriall* of God, to all to whom he annexeth this Title, for the assurance of performing what he promiseth. Therefore in threatnings, as promises of blessings, he addes to all, this name *Iehovah*.

Exod. 3. 15.

The seventy Interpreters use in stead of this *κῑπος* a name of power, for hee hath *plenum κῑπος* full power over all : upon which hinge moves your security, and assurance of victory, a part of your glory.

Againe, *the Lord is your glory*, for he is your strength, *All our sufficiency is of God. I will love thee O Lord my strength.* By him wee are able to doe all things. His strength is not to be matched by any : He comes off in *Garments*, as if dipt in *bloud*, marching in the greatnesse of his strength, *mighty to save*, and therefore intimated to be a man of *warre*, stiled the *Lyon of the Tribe of Iuda*, the Emblem of the most mighty, and approved Prince Explained, Gen. 49. 9. *Iuda, as a Lyons whelp shall thou come up from the spoyle.*

2 Cor. 3. 5.  
Psal. 18. 1.  
Phil. 4. 13.

Esay 63. 2.

Revel. 2.

Gen. 49. 9.

### *The second Argument.*

**G**ODS spirit breaths into a *Company* or *Armie*, Magnanimous and couragious spirits, and this is the path-way to *Glory*. For as Courage in a bad matter is an argument of desperate folly : so in a good it is a peerlesse valiance, unconquerable fortitude ; and that league Heaven makes, Hell wants power to breake, or policy to undermine, or strength to overcome. This made a great Souldier once say, *give me any enemy rather*

Gen. 3. 15.

Phil. 4. 13

1 Iohn. 4. 4.

1 Sam. 22. 23.

1 King. 22. 4.

ther then a holy and resolved Christian to fight with. The Lord saith to such a company, *Loe I am with thee, feare not* (as to Joshua and his) *be strong and of a good Courage, I will not faile thee, nor forsake thee.* Such can say, The Lord is our Commander: *If are not what man can doe to mee:* Hee it is that makes us terrible as an Armie with banners, armed with a thousand shields: Thus doth God communicate of his power to those amongst whom hee marcheth: and as sometime he stiled himselfe the starre of Jacob, to give them light, so is he the King of Jacob, to give them power. And this is under his hand and seale in your Charter, *That the seed of the woman should bruise the Serpents head.* And through him that strengthneth mee, *I am able to doe all things,* saith the Apostle: and what then though our enemies be many and strong? yet he is stronger that ruleth in us, and communicates, of that strength unto us, according to that, *greater is he that is in you, then he that is in this world.*

### The third Argument.

**H**is presence is your glory, in regard it strikes all your enemies with feare: for they cannot but heare God say to you, as David to Abiathar, *Feare not, he that takes thy life, shall take mine also.*

2. In regard his Attendance and Troopes becomes yours, which are most glorious. When Jehosaphat marched with Ahab, what a glory was it to him? see what he saith to him: *I am as thou art, my people, as thy people, my horses as thy horses: so*  
if



if God *march* with us, his servants are our attendants, his Angels our Angels, his Hosts our hosts, his power ours.

*Illustration.*

**A** Man the King favours with his residence, shall want no honour or glory. When *Zabud* was knowne to be favoured by the King, how glad was he he could be his servant! so if God march with you, happie will every one thinke himselfe, that can be one of *your company*. Now as the glory of a King is in the multitude of good subjects; so of a Captaine in well ordered souldiers. And thus have you *your Charter* for all manner of dignity confirmed.

1 Kings 4. 5.

But yet this whole *Globe of Honour* moves upon a brittle pin: It is those that honour him, that he will thus honour, and those that despise him shall be lightly esteemed. For if there be remissenesse and prophanenesse in a Society, there will be a departure of their glory. It is grace that advanceth, and perpetuates Honour, and Holinesse, that must crowne you with all happinesse. Sinne is an enemy that degrades and evacuates Honour: the conquest of this enemy makes the eminencie of all to be eclipsed. You have all this glory, but as the Lawyers speake, it is not *durante vita*, with perpetuity; but *durante bene placito*: not *quoad vixerit*, but *quoad se gesserit*; not so long as a man lives, but so long as we live holily: otherwise there is no honour but is subject to mutability.

1 Sam. 2. 30.

And because this Honour is to be maintained by

C

Holinesse,

2 Tim. 2. 4.

Judges 18.

1 Cor. 10. 4

*Holinesse*, and to be holy will pull on you many enemies, you had need bee souldiers indeed to maintaine this honour. Wherefore *Arme, Arme fellow souldiers* : for Sathan, and sinne and the world, as the *Philistines*, are marching towards you. I feare too many are *common souldier like*, too apt to give advantage for the surprizing this *Honour*, and are at a good distance from their *Armes*, giving fire to a pipe, and discharging pot after pot, or feasting it with friends &c. So how many are at a distance from the *Artillery* of God, and are giving fire to their delighted lusts, drinking downe full draughts of pleasures, and vanities, courting the sinnes of the sonnes of the Times. O heare Gods *Alarme* who keepes his station in the midst of the *Campe*, and yet watcheth your glory for you in much mercy. wherefore post into your *Armes*, make good your *Ranks*, and compleate your files in your severall orders. For no man that warreth, intangleth himselfe with the affairs of this life, that he may please him, who hath chosen him to be a souldier. O take heed of security with the people of *Laiſh*; for you must be Holy, if you will keepe your glory.

And now give me leave to change the *Scene*, and tell you, *The weapons of this warrefare are not carnall, but spirituall*. Now as a Souldier is not then armed when admitted in the *Role*, but when in the exercise of his *Armes*: so, to be holy is not to give in our names to God to be so; but when the power of every sanctifying grace is manifest in the life of a Christian.. Therefore bee yee holy.  
Ther's



There's the duty of every souldier to God, for his received dignity from God : whence I conclude.

*The motions in, and Postures of holinesse, must be every souldiers daily practise.*

Doctrine 2.

**T**He Lord of hosts command goes along with it. To keepe a watch by this duty, will safeguard your dignity. And indeed it is but equiry that there should bee this congruity, that if God make you *Glorious*, you should make it your care to be *gracious*. For this cause the Apostle presseth every souldier to bee compleatly armed with the whole Armour of God, the graces of his holy spirit. *Be yee holy as I am holy.*

This was it made Joshua so often charge his Armie to looke to this. So Gideon to discharge so many. Cornelius to have all his souldiers such as feared God. The Centurion his souldier in so good awe. And this is that which best becomes the Lords Martialists, to be compleatly armed, with the *Πανοπλία τοῦ Θεοῦ* : whole armour of God.

Acts 10.

The Lord of Hosts delights to see you in the exercise of your postures. As first to order your conversation aright, even as becomes your profession, and that according to the Rules of the Gospell of Iesus Christ, which posture is to be performed with an upright spirit : marke for your observation, and future practise, the File I shall produce in the compleate exercising of this first Posture : Enoch, Noah, Job, David, Zacharias, and Elizabeth. Observe your File Leaders, and doe yee likewise, and to incourage you from all appearing difficulties in it, let me informe you out

1. Posture.  
Order your  
conversation.

Gen. 5. 22. 24.  
Genesis 6. 9.  
Job 1.  
1 Kings 9. 4.  
Luke 1. 6.

1 Kings 8.  
2. 3.

of the *Kings*: That your *Captaine* hath made a covenant of Mercy, for all his souldiers, that order their conversation aright.

2. *Posture.*

*Advance your duties* by an extensive, and an intensive *Motion*: that is, I would have you do something every day, that you have not done before for Gods glory, and to doe that you have done in a better manner: with more Faith, humility: suffer with more patience, obey with more cheerefulnesse.

3. *Posture.*

Heb. 11.

*Shoulder your afflictions*, if you will bee Gods and Christian souldiers, you must take up his Crosse, and arme and follow him, you have a whole body in this posture: for your patterne and encouragement, you have an *Army of Martyrs* in the Primitive Records, marching in this manner, and resisting unto bloud. And you have *David* professing that it was good for him that hee was put to the practise of this posture. And wise men are ever innobled by suffering, yea the more beaten downe by the burden of afflictions, the more actively they advance in their affections: like the Ball in the *Embleme*, this is their *Motto*, *pericula surgo*, for they are like *Noahs Arke*: those waves advance to heaven, which with their burthensome bulke weigh the old world to perdition.

The *Thracians* are proud to beare their husbands scarres, and let us count it no shame to practise this posture, the strong argument of Gods love towards us: you must be content of *souldiers fare*, that you may troope it the faster to Heaven,

your



your eternall refreshing *Randevouze*.

*Levell your daily practise*, make even with God by the merits of Iesus Christ for every dayes faylings.

4. *Posture*

*Present your prayers*, at the throne of grace, for mercy against the time of neede. This posture strikes terror to the heart of all your spirituall adversaries, if it be not slightly and formally performed: and againe as God lades you with daily mercies, hee expects your discharge of daily thankfulnessse: and lastly for the better managing of all, let mee intreat you to *checke every inordinate desire*, and unruly passion, which doe much weaken every Christian souldier in the exercise of his spirituall artillerie: wherefore bee yee strong in the Lord, and power of his might. Clear your consciences of dead workes: Prime your affections with heavenly meditations, shut your heart, and guard it from the sparkles of the flesh or the world: cast off your loose cornes of carnall thoughts that might take fire, and blemish the Image of the new man in you: Blow them away by the breath of Gods command, as Christ blew away Sathan upon his assault.

5. *Posture.*

### *The first Argument.*

Because of your Generalls presence, which is Holy, and of purer eyes then to behold iniquity: and he marcheth in the midst of you, to observe all your Postures, and deportures; therefore there must bee no uncleane thing: Now he being a holy God, it is not fit you should bee a prophane people: If the

Head be of *Gold*, it is not fit the members should be of *Iron and clay*, lest they should be smitten, and broke together: and therefore one, and all must be Holy: *Arme, march*, and as *one body* move, and fight with and for the Lord, against his and our enemies. The souldier that is alwayes under his Commanders eye, must have a care he fall not to any disordered action; but manage and governe his owne particular person. It was *Seneca* his counsell to his friend *Lucilius*, that when hee did any thing, hee should imagine *Cato* or *Scipio*, or some other worthy Roman in presence: and it is the saying of *Bernard*, in his booke *de vita solitaria*, that the only way to be constant in well doing, was, to bee alwayes thinking God was ever beholding:

— *Pecces quocunque sub axe,*  
*Sub Iove semper eris.* —

Wherefore let mee say to you, as the young gallant in *Erasmus* asked his wanton Mistris, *An non pudet id facere in conspectu Dei, ac testibus sanctis Angelis, quod pudet facere in conspectu hominum?* And concludeth this with this *memento*,

*Inspectatorem semper adesse Deum.*

That the holy God marcheth in the midst of you.

*The second Argument.*

**T**hat you may maintaine your Glory, by security in Peace, by victorie in warre. Holinesse will do it; Prophanesse will undoe it. If any abominable thing be found in *Israels Campe*, the Arke will away, and they cannot prevaile: a thousand

upon



upon a thousand shall fall by the sword of a base and weake enemy: your shields will lose their virtue: your sword will lose its edge; your Armour will not be prooffe: but Saint Peter saith, *If you will be holy, you shall never fall.*

*Silla*, surnamed *Felix*, accompted it not the least part of his happinesse that *Metellus*, surnamed *Pius*, was his friend: and truly godlinesse was ever the best friend to Honour and happinesse. This, this, is the subtillest *line of policy* to compasse this designe, and draw in God to be Head of thy Societie. Now as if God be our enemy, nothing can secure us: so hee being our friend, nothing can hurt us. Heavens influence is ever to bee besieged: when no way to escape a danger, Holinesse gives us a present passage to heaven.

*Restatuer Cælo, Cælo remabimus ire.*

Holinesse is the best *Engineer* an *Armie* canne wish for, its better than *Dædalus*, and yet he made wings to escape over high walles when besieged. Let *Pharaoh* be behinde, the red Sea before; the mountaines on each side; yet Israel shall not lose their glory whilst God *marcheth* with them. Nay the Church shall triumph over all the enemies of their peace. No attempts shall ever hurt them, for *their strength is as an Unicorn*, and there is no sorcery against *Jacob*: *Hee breakeh the bome, and the sword, and makeh them to sleepe safely.* Nay the enemies of the Church shall fly before them, saith my text, for *God ruleth in the midst of his enemies, and shall bring them in subjection under his feete: he shall crush them with a Scepter of Iron, and breake them*

2 Hosea 18.

Psal. 2. 4. 9.  
1 Pet. 5. 8 9.

them in peeces like a potters vessell. And as these,  
 so all spirituall forces. Let us bee sober and watch,  
 for our adversary the Diuell as a roaring Lyon, walketh  
 about, seeking whom he may deuoure: whom if wee resist  
 stedfast in the faith, he will fly before us.

*The third Argument.*

**A**Ll your outward glory cannot make you hap-  
 pie, if you are unholy and prophane: no more  
 then a cloth of Gold or warm clothes can put heate,  
 & reall beautie into a dead carcasse. *Sipax, bello pax  
 ea deterrior.* This is no more then for a *Comedian*, that  
 on the stage is honoured for a King, but when off, is  
 apprehended for a rogue: or like *Tragedies* bound  
 up in velvet, all glorious without, but black with-  
 in; leaves of gold, lines of bloud: O the shame,  
 horror of a prophane people and Societie, profes-  
 sing holinesse, practising prophanesne: A crown  
 cannot cure the head ach: no outward honour can  
 quiet the conscience: It is *Gods being with you*: for  
 all the letters of his name are *litera quiescentes*, let-  
 ters of rest. All your glory without holinesse will  
 yield no relish of sweetnesse. As a plentifull  
 feast and table without profitable discourse, to feed  
 the mind is little better then a manger: so though  
 all outward honour were your portion, unlesse ho-  
 linesse tread out the path of it, it is little better  
 then a *Pearle in a Swines snout*. There is no perfe-  
 ction for the noble minde of man but in God: and  
 there is no communion with God but by Holinesse.  
 It is this that houses God in our hearts, and makes  
 our



our spirits his sanctuary: by which meanes our vile bodies that the Platonicks called a prison for the divine soule, becomes a Temple of the Divine Majesty. But Honours where no merit of Holinesse is, adde but to our shame; and indeed it is not in *Fashion* at the *Court of Heaven* to confer favours, for any sinister respects: God will reply to all prophane persons, as *Plutarch* reporteth of King *Antigonus*, that a young souldier preferring a sute unto him; hee returned him this answer: *I evermore bestow my favours on those that deserve them*, at least by way of congruity, if not dignity. And *Pirrhus* his sonnes urging him to tell them who should bee his heire, and succeed him in his Kingdom: He replied, Hee whose sword hath the sharpest edge.

#### ¶ The fourth Argument

I Take from the opinion of the Ancients: that *Military motions, and exercise of their Armes is the life of an Armie*, and only gives meanes of victory: without which all preparation of forces are vaine, availe nothing to the end for which levied: without this our strength will faile, our Armour rust, our weapons canker, our enemies conquer and insult. Secondly, wee had need exercise, because our Enemies are all old souldiers, full of policy and valour: They are *Principalities and Powers*; spirituall wickednesses, sonnes of *Belial*; children of *Babel*,  
D yea

yea all the powers of Hell. The world without us, flesh within us; Sathan about us; all against us. Yea how doth Sathan fall *Pell Mel* on us? our corruptions being those *poysoned Bullets* by which hee wounds us; and occasions like *gunpowder*, the thing that *gives fire* for execution. Then wee had need to keepe a constant exercise of the *Postures* of holinesse: for how doth the Lord himselfe beginne to *charge upon us* and *besiege us*; yea how doth hee scatter his *poysoned Arrowes* of indignation here and there amongst us! wee had need learne how to defend our selves, and fall from the *Theorie* to the practice of our spirituall *artillery*: for wee are not in *Garrison*, but in the *field* in good earnest, where many enemies, Saint *Augustine* saith, not weake, but strong, able to overcome, if not exact in the exercise of holinesse. This *Honour* is the portion of *Practitioners*, not *Professors* only. Not to be wonne with *Armes* in possession without daily use; not obtained by wishes, or doing nothing, or that which is worse, by doing evill. No, wee must be *strivers*, if we will be *crowned* with this dignity, who shall bee most exact and curiously active in performing our duty. In the *Græcian* games, It was those that exercised themselves to victory, were crowned with the garland. So is it the *exercise* of our duty which the Lord our *Generall* crownes with this enlarged dignity: As for such as *live at ease in Zion*, pampering the flesh, and sporting their soules in the lap of



of some beloved *Delilah*; these doe but beat the aire for this Honour, for without controverſie, No combat, no Crowne; no duty, no dignity. Wherefore *exercise all your Christian poſtures*, againſt all the enemies of your peace with your God: and let us exercise all our forces in good earneſt againſt Idolatry and prophaneneſſe, whoſe ſtrength to doe us a miſchiefe are like *Behemoths*, their weapons like *Goliaths*, there blowes like the batterings of a *Tearing Cannon*; to make breaches in the ſtrong walles of our wonted peace: now then my Brethren *to your Colours*, *gird on your ſwords*, *pluck up your hearts*; and *fall on reſolutely*, on the Dominions of your owne iniquities; and then on theſe common enemies: and the Lord *will make them fly before you*, and continue his preſence with you.

*Uſes for Application.*

**A**mongſt ſouldiers, and friends as we are or ſhould bee all, to bee too modeſt were an odious vice, and would put mee on abſurdities for feare of diſpleaſing, by telling the truth. Wiſe men having beene called to it, have ever taken freedome of reprooving, where vice was bold and daring. How bold was *Nathan* with *David*? *Amos* with *Amaziah*? *Iohn Baptiſt* with *Herod*? *Zeno* with *Nearchus*? How blunt *Diogenes* with *Alexander*? How ſerious *Seneca* with ſavage *Nero*? A ſpirit mo-  
deſtly

deftly bent is like the winde to purge the worlds  
bad ayre, which would unfird infect it.

*Rebus semper pudor absit in arctis.*

It being the longing desire of my soule, that,  
you may retaine your bequeather, *Honour,*  
*and Dignity:* and the word being given to mee,  
*watchman what of the night?* give mee leave to  
tell you, I discover the forces of Hell readie  
to besiege it; our many finnes amongst our  
selves undermining it: wherefore give mee  
leave to sound an *Alarme*, that those that are  
asleepe in securitie may be rouzed; that those  
that are disarmed may bee provided; and that  
this *Pillar of your honour* may bee secured. Let  
our duty of holinesse bee daily practised: Let  
*none* passe though never so speciously pretend-  
ing, unexamined: Let not any thought,  
word, action, which may prejudice thy Glory.  
To which end be exhorted,

First, *Every souldier to march as under his Com-  
mand*, and as Gods souldiers, carry your selves  
suteably. How carefull was *Zabud* to deport  
himselke nobly, that *Solomon* might have noe  
impeachment by him? so *march and fight*, worthy  
the honour of God, that hee *discard* thee not.  
What? Gods souldier, and prophane, and un-  
clean, &c? Sute such carriages with such honour?  
Are these *colours* fit to bee *displayed* in Gods  
*Armie*? consider, these disorders are the ene-  
mies advantages. O say that these are Gods  
souldiers! Thus honour if wee walke not sute-  
able to it, addes to our shame, and not our  
shining:



shining : and indeed when the Lord confers worship, wee should maintaine it by worth : If the Lords souldiers , be valiant for your Captaine , and if you will taste the sweete of the dignity, be content with the sower, to practise your whole duty : your Antients set two vessels before *Iupiter* : The one of exceeding sweet liquor, the other as extreameley sower, and none could come to taste the honey unlesse hee first tooke downe the gall : The Romans had two Temples , one of Honour , the other of virtue, but there was no coming to that of Honour , but by that of virtue : so if yee will maintaine your *dignity*, maintaine your *duty*.

Secondly, *Renounce not your Captaine*, and become *Transfuga's* : Be trustie and true hearted to him : Bee in earnest his souldiers, practise the *Countermarch* of affection betwixt God, and you : if his benefits and blessings *move in the front* towards you in much mercy, and goodness ; let your obedience *bring up the reare*, to meete him with thankfullnesse : To which, end *observe but every one his Leading Mercies* and you cannot mistake in this practise : no more then in your ordinary practise you can fayle , if the *Leader* observe his *right hand Man*. For let but every mercy bee a *Leader*, and conduct you in this orderly manner ; and then will every act of obedience *make up a File* of thankfullnesse, which will in true place, and *distance* follow with great care, and severity, which will make a comely body fit

for the Lord to *march in the midst of you.*

Courtship and complement sute not well with souldiers, wherefore be really obedient to all words of *Command* from your *Captaine*, and *march* with him at all times.

*Si celidimur  
frangimur.*

*Psal. 133.*

*Acts 2. 1. 2.*

*Phil. 2. 1.*

Thirdly, *Be at unitie amongst your selves: Eadem velle & nolle firma amicitia &c.* Let that bee the Buckler of all your Armes, to knit you together as one man. In your Postures yee seeme to be one face, one backe, one flanke: Divided Arrowes are soone broken. Let your affections be like the *Leviathans scales*, that no sword can pierce or divide: a Company divided cannot stand: for the divisions of *Reuben* are great thoughts of heart: Unity is the portall at which God enters: Division the gate at which hee goes out from any *Society*. Where unity is, saith *Bernard*, there is God and all goodnesse, sweetnesse, and all profit. The blessing of it is set downe with a note of admiration: Divisions amongst the *Primitive Christians*, was the feare of the *Apostle*, as that which would prevent all successe in his labours: unity is the preparation for sanctification: when they were in one place, with one accord, then came the holy Ghost. This is the Churches glory: Division is the basis of its utter ruine: wherefore as the *Apostle* to the *Phil*: so I to you: *If there bee therefore any consolation in Christ, any comfort of Love, any fellowship of the spirit, if any bowells and mercies, fulfill yee my joy, bee yee like-minded, having the same love, being of one*



one accord, of one mind. Let nothing bee done through strife, let us follow the truth of Holinesse, in Love, that wee may grow up in him in all things.

Fourthly, Have a care of any compactment with any of Gods Enemies, closing with them, whether persons or things. Zabud was Solomons friend: *Solonon* had three enemies, *Hadad*, *Rezon*, and *Jeroboam*. This last *Solomon* sought to kill: now if *Zabud* would hold in with *Solomon*, it was no wisdom to hold intelligence with any of them; it had beene enough to have lost his friendship for ever; and therefore hee becomes a profest enemy to all of them. Take heede of closing with wicked persons; *ranke* nor *file* thy selfe with them. We know how *Iehu* pincht K. *Iehosaphat* when he made a league with *Abah*. Take heed also of friendship with sinne.

Every lust is an enemy to God. Not an enemy, but enmitie it selfe: and if *the wisdom of the flesh* bee an enemy, what is the folly of it? Take heede of closing with any lust, for it is onely for this, that God will leave you, or forsake your Societie. In *Esay*, God had taken up his residence in Ierusalem, hee had his house and hearth there, resolved to winter, and summer with them; yet the degrees of sinning caused his glory, by degrees to depart, till *Ezechiel* seeth that the glory of God was cleane gone out of the Temple. *Iosephus* reporteth, when *Titus* and *Vespasian* came, and besieged Ierusalem, the gates of the Temple flew open,

1 King 11.

2 Chron. 19.

Rom. 8. 7.

Esay 31 9.

Ezech. 2. 6.

a prognostick that their combining with sinne, had thrust God out of their Societies. The Poets affirme, Troys vices were Troys ruine; and therefore was it as *Austin* affirms, that they fastned their Gods with chaines to their Altars.

Esay 63. 10.

Fiftly, *Take heede to thy Captaines orders:* doe not that which will vex him, that's the next way to loose him indeed. *But they rebelled, and vexed his spirit, therefore hee was turned to bee their enemy, and hee fought against them.* Many souldiers there are that would take it amisse, if I should say they were not Gods souldiers; and yet are *discharging whole volleyes of oaths against him:* To whom give mee leave to say, as *Absolon* to *Hushai*. *Is this thy kinde-nesse to thy friend?* so, is this thy duty to thy Captaine, to stab him with oathes, and to counterbar all his words of command to thee?

2 Sam. 16. 7.

Zach. 13. 6.

Surely the Lord may say to such, *These are wounds I was wounded with, in the house of my friends.* Wherefore take heed of delighting in sinne; give no leasure to it. *Epaminondas* being told that one of his souldiers were sick; hee replied, *hee admired it that any of his souldiers had time to bee sicke:* So God admires how any of his have time to vex him by sinne; having so many enemies to contest with, and exercise their whole strength and time upon.

Sixtly, *Take heed of discontinuance from thy Armes and practise,* it argues little delight, and makes them in time of need more burden-  
some,



some, gives the enemie advantage, and makes thee come short of thy fellow souldiers.

Wherefore once more be exhorted to *Armes* with *David* to your slings, with *Peter* to your swords, with *Jonathan* to your Bow, with *Samson* to his Jaw-bone, and *Shangar* to his goade: your enemies are in *Armes*, the Philistines in the field, *Goliath* daring, the combate prepared: see you not your foes? Let me make the discovery: The *Cananites* are in the valleys, the *Aramites* in the mountaines; the sonnes of *Anak*, are not all slaine: *Sathan*, as Generall to our enemies, with *Iehu* cries, *who is on my side, who?* And loe what an host follow him! This *Ahab* hath hundreds of false Prophets: this *Serpent* hath a brood, that like the Mole can creepe under the earth, swim the sea, to raise Mole-hills in our *Trenches* to stumble at; and undermine Princes; blow up the maintainers of the Gospell with gunpowder: Hee hath *Ishmael* to scoffe; and *Rabshekah* to raile; *Ahiophel* to counsell, &c.

Secondly, with my Captaines leave I might check such souldiers, as care never to bee acquainted, who are their enemies, How many such souldiers are there like to *Mephibosheth*, and *Adonibezek*, lame of feete and fingers, or as *Samson*, when they are to fight want their strength and weapons? Oh how doth *Sathan* lead many, as the Prophet in the *Kings*, did the people into *Samaria*, unto the land of captivity before their eyes bee opened, enemies discerned.

E

Thirdly,

2 Kings 6. 19

Thirdly, *Keep your orders, and standing*: know thy place thou art to warre in under thy *Captaine*: nothing loseth the *field* but to presume above our place; to command when to bee commanded: some march in the *Front* should in the *Reare*, this bringeth confusion: many take too much upon them, and so like an overcharged *Cannon* recoyle and burst, they are of no other use.

Ephes. 6. o

Fourthly, *Get strength and courage*: Be strong in the *Lord*, and the power of his might: David prayes for the *spirit of life, and power*. Paul a worthy warriour often commands it, want of this loseth the field. For power may warre, but without courage dares not.

Fiftly, *Get wisdom and policy*. *Simeon* and *Levi* must goe together to slay our *Sechemites*: and wee have need of this combate of wit, for our enemies are ancient, and subtile politicians. And blind men are unfit to fight under any Command, but the *Prince of darkness*.

Sixtly, *Cast away all that hindereth*. Love not the world, saith Saint *Iohn*. Such whose affections are at home, with wife, goods, children, &c. are unfit to fight the Kings battailes, and such whose hearts are bent on the things of this life, the *Lords battails*: for these will faint, and cause others also. Now courage becomes the *Lords battailes*. Such as can mock at feare, Swallow the ground for fiercenesse, meete with a harneessed enemy, and cry *aha, aha*: when his darts rattle against him.

Use.



Use.

**O**F encouragement. Though enemies many, if on Gods side, hee is your Capitaine, and Christ, Angells, Saints, all fellow souldiers: bee of good courage, strike hard, stand fast, and bee strong in the Lord, and power of his might.

1. For what an honor is it to be slain in the field?

2. All thy wounds shall be cured: the sooner killed, crowned, for by death we overcome.

3. If any souldier bee *faint hearted*, let them like timorous Ladyes passing over a streame, looke at the faire landing place: looke to heaven, see what landing there is, hundreds of Angels to entertaine thee: Thinke with *Moses* of the reward. Wherefore say with the Apostle, Fellow souldiers *comfort one another*, to the practise of your *dutie*, to maintaine your *dignity*, *with these words*. And now I lay the burthen of these *Columnes* on your shoulders, and beseech you to march out of this place forward with holinesse, which the Lord establish in your hearts, till he bring you to receive a crowne of eternall happines, and deliver you from all your enemies.

1 Th. 4. ult.

Amen.

FINIS.